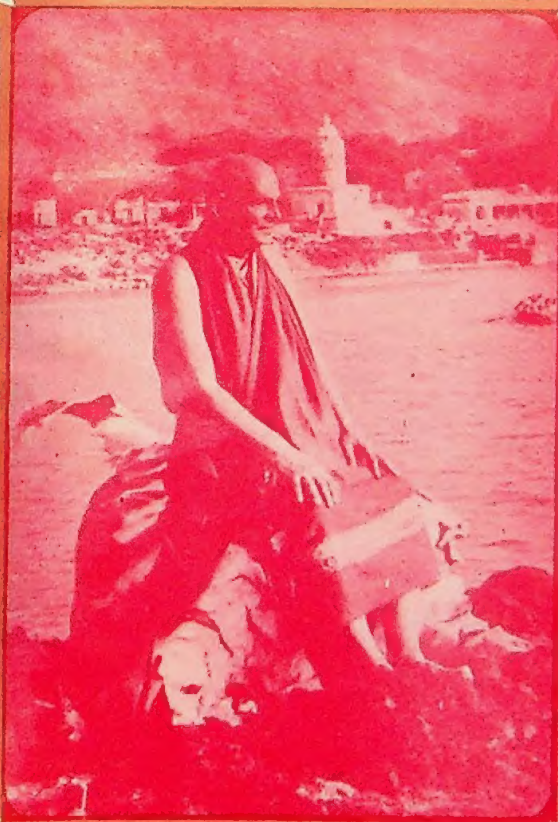




*or Ravi
Bom
Happy
23/12/20*

The DIVINE LIFE



What is the highest achievement? It is not wealth, pleasure, power or secular learning. What then? It is Self-realisation. Self-realisation demands very great struggle. Strive, strive, and strive with faith and single-minded devotion. You will come out victorious in the end.

— Swami Sivananda

DECEMBER 2000

THE UNIVERSAL PRAYER

O Adorable Lord of Mercy and Love!
Salutations and prostrations unto Thee.
Thou art Omnipresent, Omnipotent and Omniscient.
Thou art Satchidananda (Existence-Consciousness-Bliss Absolute).
Thou art the Indweller of all beings.

Grant us an understanding heart,
Equal vision, balanced mind,
Faith, devotion and wisdom.
Grant us inner spiritual strength
To resist temptations and to control the mind.
Free us from egoism, lust, greed, hatred, anger and jealousy.
Fill our hearts with divine virtues.

Let us behold Thee in all these names and forms.
Let us serve Thee in all these names and forms.
Let us ever remember Thee.
Let us ever sing Thy glories.
Let Thy Name be ever on our lips.
Let us abide in Thee for ever and ever.

—*Swami Sivananda*

CONTENTS

		<i>Pages</i>
1. Structure of Yoga-Sadhana	—H.H. Sri Swami Sivanandaji Maharaj	.. 2
2. True Worship of Lord Visvanatha	—Sri Swami Chidananda	.. 6
3. The Aitareya and Taittiriya Upanishads	—Sri Swami Krishnananda	.. 8
4. Nature of Brahman	—H.H. Sri Swami Sivanandaji Maharaj	.. 12
5. Let Your Life Be a Witness to the Divine Reality	—Sri Swami Chidananda	.. 13
6. Seek God Only	—Sivananda's Gospel of Divine Life	.. 15
7. Activities of the D.L.S. Branches 17
8. An Epoch Making Event 20



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नारायणसूक्तम्

नारायणः परो ध्याता ध्यानं नारायणः परः ॥

Narayanah paro dhyaataa dhyaanam narayanah parah.

– Narayanasooktam: 4

STRUCTURE OF YOGA-SADHANA

(H.H. SRI SWAMI SIVANANDAJI MAHARAJ)

Ethical discipline is incumbent for success in Yoga. Ethical discipline is the practice of right conduct in life. The two moral pivots of Yoga are Yama and Niyama, which the aspirant must practise in his daily life. These correspond roughly to the Ten Commandments of Lord Jesus or to the noble eightfold path of Lord Buddha. Non-injuring (Ahimsa), truthfulness (Satya), non-stealing (Asteya), continence (Brahmacharya) and non-covetousness (Aparigraha) are the component parts of Yama. Internal and external purification (Saucha), contentment (Santosha), austerity (Tapas), study of religious and philosophical books (Swadhyaya) and self-surrender to the Lord (Ishwarapranidhana) come under Niyama. Practice of Yama and Niyama will eradicate all the impurities of the mind. In fact, Yama and Niyama form the corner-stones of Yoga Philosophy.

Pre-eminence is given to abstention from injuring any living creature (Ahimsa) amongst all other virtues. There must be non-injuring in thought, word and deed. Non-injuring is placed first because it is the source of the following nine. The practice of universal love or brotherhood is nothing but the practice of non-injuring. He who practises non-injuring will get quick success in Yoga. The practitioner must abandon even harsh words and unkind looks. He must show goodwill and friendliness to one and all. He must respect life. He must always

remember that one common Self dwells in the hearts of all beings.

Truthfulness (Satya) comes next in order. Thought must agree with word, and word with action. This is truthfulness. These virtues are attainable only by the unselfish. Truth can hardly arise unless there is pure motive behind all actions. The word of the Yogi must be a blessing to others.

Then comes non-stealing (Asteya). You must be satisfied with what you get by honest means. The law of Karma is inexorable. You will have to suffer for every wrong action of yours. Action and reaction are equal and opposite. Amassing wealth is really theft. The whole wealth of all the three worlds belongs to the Lord. You are only a caretaker of this wealth. You must willingly share what you have with all and spend it in charity.

The fourth virtue is the practice of celibacy. Brahmacharya is the substratum for a life in the Atman. It is a potent weapon for waging a relentless war against the internal monsters—passion, greed, anger, miserliness, hypocrisy, etc. It contributes to perennial joy and uninterrupted, undecaying bliss. It gives tremendous energy, clear brain, gigantic will-power, bold understanding, retentive memory, and good power of enquiry (Vichara Shakti).

What is wanted is deep inner life. Silence the bubbling thoughts. Keep the

mind cool and calm. Open yourself to higher spiritual consciousness. Feel the Divine Presence and Divine Guidance. Fix your mind at the lotus-feet of the Lord. Become like a child. Speak to him freely. Become absolutely candid. Do not hide your thoughts. You cannot do so because He is the Inner Ruler (Antaryamin). He watches all your thoughts. Pray for mercy, light, purity, strength, peace and knowledge. You will surely get them.

A Yogic student should abstain from greed. He should not receive luxurious presents from anybody. Gifts affect the mind of the receiver. These five virtues must be practised in thought, word and deed, for they are not merely restraints but change the character of the practitioner, implying inward purity and strength.

Two things are necessary for attaining success in mind-control, viz., practice (Abhyasa) and dispassion (Vairagya).

You must try your level best to be free from any desire for any pleasure, seen or unseen, and this dispassion can be attained through constant perception of evil in them. Dispassion is renunciation of attainment. It is aversion to sensual enjoyments herein and hereafter. The detachment or dispassion is of two kinds, the lower and the higher. Vijnana Bhikshu distinguishes the inferior and the superior types of Vairagya in the following way: "The former is a distaste for the good things of life, here or hereafter, due to the experience that they cannot be acquired or preserved without trouble, while their loss causes pain and that the quest is never free

from egoistic feelings. The latter, however, is based on a clear perception of the difference between intelligence and the objects that appear in its light."

There are various stages in dispassion. The determination to refrain from enjoying all sorts of sensual objects is the first stage. In the second stage certain objects lose their charm for the spiritual aspirant and he attempts to destroy the attraction for others also. In the third stage the senses are controlled, but a vague longing for the sensual enjoyment remains in the mind. In the fourth the aspirant loses completely all interest whatsoever in the external objects. The final stage is a state of highest desirelessness. It is this kind of dispassion that bestows Absolute Independence on the Yogi. In this stage the Yogi renounces all kinds of psychic powers even such as Omniscience, etc.

It is by practice and dispassion that the passage of thought towards external objects can be checked. Mere indifference will not serve the purpose. Practice is also necessary. Remembering God always is also practice. Lord Krishna says to Arjuna with reference to this practice of controlling the mind: "Abandoning without reserve all desires born of the imagination by the mind, curbing in the aggregate of the senses on every side, little by little let him gain tranquillity by means of reason controlled by steadiness; having made the mind abide in the Self, let him not think of anything. As often as the wavering and unsteady mind goeth forth, so often reining it in, let him bring it under the control of the Self." (Bhagavad Gita, Ch. VI-24, 25, 26)

Mind is drawn towards external objects by the force of desire. By convincing oneself of the illusoriness of sense-objects through an investigation into their nature and by cultivating indifference to worldly objects, the mind can be restrained and brought back to the Self to abide finally. By virtue of this practice of Yoga, the Yogi's mind attains peace in the Self. Practice consists in constantly repeating the same idea or thought regarding some one object. By constant reflection and exercise of will-power, suggestions should be given to the sub-conscious mind not to look for enjoyment in the changing world without, but in the changeless within. You should exercise great vigilance to get hold of opportunities, when the mind dwells on sense-objects, and suggest to it new meanings and interpretations and make it change its attitude towards them with a view to its ultimate withdrawal therefrom. This is called practice.

The chief characteristic of the mind in the waking state is to have some object before it to dwell upon. It can never remain blank. It can concentrate on one object at a time. It constantly changes its objects and so it is restless. It is impetuous, strong and difficult to bend. It is as hard to curb it as the wind. That is the reason why Patanjali Maharshi says that the practice must be steady and continuous and it must stretch over a considerable period and be undertaken with a perfect faith in its regenerating and uplifting powers. You must not show any slackening symptoms at any stage of practice.

Restraint does not come in a day, but by

long and continued practice with zeal and enthusiasm. The progress in Yoga can only be gradual. Many people give up the practice of concentration after some time, when they do not see any tangible prospect of getting psychic powers. They become impatient. They do little and expect much. This is bad. Doing any kind of practice by fits and starts will not bring the desired fruit. Direct experience is the goal of life. Though the effort of practice is painful in the beginning, yet it brings Supreme Joy in the end. Lord Krishna says to Arjuna: "Supreme Joy is for this Yogi, whose mind is peaceful, whose passionate nature is controlled, who is sinless, and of the nature of the eternal!" (Bhagavad Gita, Ch. VI-27)

"Mind alone is to man the cause of bondage or liberation; lost in enjoyment, it leads to bondage; freed from the objective, it leads to liberation. As mind freed from the objective leads to liberation, one desirous of liberation or success in the path of Yoga must always try to wipe off the objective from the plane of his mind. When the mind, severed from all connection with sensual objects and confined to the light of the heart, finds itself in ecstasy, it is said to have reached its culminating point. The mind should be prevented from functioning, till its dissolution is attained in the heart; this is Gnosis, this is concentration, the rest is all mere logomachy."

Desire may be described as the hankering for things which gains such mastery over the mind as to preclude even enquiring into their antecedents and consequences. Man at once becomes that which he identifies him-

self with, by force of strong and deep attachment and loses memory of everything else in the act. The man thus subdued by desire, fixing his eye on everything and anything, is deluded into believing it as the real thing. Due to loss of control man perceives everything with beclouded eyes in this deluded fashion, like one under the influence of a strong intoxicant.

Desire is born of ignorance (Avidya). Attachment, longing and preference are the constituents of desire. Do not endeavour to fulfil desires. Try to reduce your desires as best as you can. Withdraw the fuel of gratification. Then the fire of desire will get extinguished by itself. Just as a gheeless lamp dies out when the ghee is withdrawn, even so the fire of desire dies when the fuel of gratification is withdrawn. If attachment is eradicated then longing and preference for objects will die by themselves.

Man commits various kinds of sins and injures others, when he exerts to get the desired objects. He has to reap the fruits of his actions; hence he is brought again and again in this round of births and deaths. If you increase one object in the list of your possessions or wants, the desire also increases ten times. The more worldly objects you possess, the more distant you are from God. Your mind will always be thinking and planning as to how to get and guard the objects, how to earn tons of money and keep them safe. If the acquired objects are lost, your mind is completely upset. Cares, worries, anxieties, and all sorts of mental torments increase with the objects.

Free yourself from the tyranny of the mind. It has tormented you mercilessly for so long a time. You have allowed it to indulge in sensual pleasures and have its own ways. Now is the time to curb it, just as you would curb a wild horse. Be patient and persevering. Practise daily 'thoughtlessness' or inhibition of thoughts. The task may be difficult in the beginning. It will be indeed disgusting and tiring, but the reward is great. You will reap Immortality, Supreme Joy, Eternal Peace and Infinite Bliss. Therefore practise diligently in right earnest. It is worth doing. Be on the alert. If you are sincere in your wish and strong in your resolve, nothing is impossible under the sun to accomplish. Nothing can stand in your way.

From the condition of your mind, from your feelings and conduct, you can very well understand the nature of your actions in your previous lives and can nullify or counteract the effects of evil actions by doing good actions, Tapas, discipline and meditation. Try to lead a life of non-attachment. Discipline your mind carefully. No one is free from pains, diseases, troubles and difficulties. You will have to rest in your divine nature. Then alone you will draw strength to face the difficulties of life. Then only you will have a balanced mind. Then only you will not be affected by external morbid influences and discordant vibrations. Regular meditation in the morning will give you new strength and inner life of joy and bliss. Practise meditation. Feel this joy and bliss despite unhelpful conditions and adverse circumstances. Gradually you will grow spiritually. You will attain Self-realisation.

TRUE WORSHIP OF LORD VISVANATHA

(SRI SWAMI CHIDANANDA)

Worshipful homage to the supreme, eternal Divine Reality manifest as Lord Visvanatha in the Visvanatha Mandir. May the grace of the Supreme manifested as Lord Visvanatha be upon you all on the anniversary of His consecration in 1943 by beloved and worshipful Holy Master Swami Sivanandaji Maharaj. May His benedictions enable you to realise God within your body-temple through the worship of God in the external temple. For then the worship in the external temple would have served its purpose.

This body is a great, sacred shrine for the Divine. This body is a living and moving temple of the Eternal Being. The Lord is seated within you as your innermost real Self. Your real Self is not the passing little human-personality-self that you identify yourself with when you say "I", that has a name and form, a body, a parentage, that has likes and dislikes, attachments and desires.

Until one has renounced attributing a sense of reality to the unreal apparent self, until one has ceased to continue to regard this self as one's true identity, to go beyond this giving of a sense of reality to this little "I"—through assiduous practice, constant affirmation, and ceaseless, active daily discrimination—hard it is to perceive the presence of the Divine Reality within this physical structure.

For the very awareness of the body is already a moving away from our centre; our

mind is already externalised when we are thinking the body to be real. It does not have to go beyond the body into the external world around you to become externalised. Even if you are oblivious to the world around you, if your mind goes out, perceives the body and takes the body to be a reality, the mind is already externalised. Because the body is external to you.

You are the innermost Indweller of the body. The very idea of the body is external to That. You are no longer centred in, abiding in, the Self-centre when you become aware of the body and your consciousness is in a state of identification with the body. Even if you think of nothing else, when your consciousness is in a state of "I am this," you are already externalised. Therefore, the totality of your consciousness should be merged in the indwelling Reality.

Visvanatha temple may be outside you, but Visvanatha is within you. *Sada vasantam hridayaravinde bhavam bhavani sahita namami*—I bow to Lord Siva together with His cosmic primal power, ever abiding within my heart. Therefore, Visvanatha is not within the Visvanatha temple. Visvanatha abides within you as your innermost Self. "I am the Indweller, O Arjuna, in all bodies."

Perceive Him as your indwelling reality. Perceive this body as His living and moving temple, and offer adorations to Him

seated in your body temple through meditation, through prayer, through silent *japa*, through serene, inner contemplation. Clean out all that is stale and not fit for Him from this inner centre where He abides. Knowing Him as no other than your own true identity, true Self, ever fill yourself with the *bhava* of sacredness.

This body has been declared to be the abode of God, and you are verily one with that indwelling Reality. You don't perceive it because there is much that needs to be removed that is unworthy of His presence within, much that is not clean, not sacred, not holy. Therefore, adore Him after removing that which is not sacred. That is what a priest does each day when he goes into the temple. He removes all the remnants of the previous day's worship.

And that is why Gurudev and all the great ones who gave us the path to God-realisation started by saying, "Purify, concentrate, meditate, realise"—purify. That is why Sankaracharya said, "Remove the *mala* (dirt) first, then the *vikshepa*, then the *avarana*." That is the significance of fasting, of prayer, of taking vows, of austerity, of penance—all cleansing processes upon different levels.

Purify, concentrate, meditate, realise. Worship Him in this living temple by removing the impurities within the living temple, the accumulated impurities. Feel His

presence within. And offer Him the highest worship of meditating upon Him. Meditate, chant His Name, remember Him and keep the body-temple clean. See Him in all names and forms, and give Him due reverence there as well.

May this day's worship, though it be only once a year, evoke within you this *bhava*, this vision, this awareness. And so powerful let this awareness be that it will serve you for the next twelve months, so that you live in a state of God-awareness within yourself throughout the coming year. May this be the result, the outcome, of witnessing today the worship of the Lord on the anniversary of the Lord's consecration in the temple through the holy hands of worshipful Master Swami Sivanandaji.

Let us always remember that the worship of the God within you does not require any time or space or preconditions. Always, at all times, under all conditions, without any restriction, you can constantly be an adorer and worshipper of the Divine wherever you are, because wherever you are, He is there. He is the reality within the unreal body. He is the imperishable enshrined within the perishable body.

To live in that awareness is to be always in a temple, always in a sacred presence: "Adorable Presence! bless us that we may be aware of Thy presence here and now. That is all we ask of Thee!"

* * *

Vedanta teaches you the religion of oneness. It is a religion of the heart.

—Swami Sivananda

THE AITAREYA AND TAITTIRIYA UPANISHADS

(SRI SWAMI KRISHNANANDA)

[Continued from the Previous Issue]

THE ATMAN

This final substance is constituted of the essence of everything, and it is our very Self. It is called the Atman. It is the Atman because it is the root-substance of all things which are in the position of an effect. The Atman is the substance of everyone and everything. It is the Total Substance of all created beings, and so it is called Brahman. The Total Substance is Brahman, and the same thing conceived as the essence of particular beings is known as the Atman. Even as there cannot be a cause behind the final cause, there cannot be an Atman behind the Atman, for the very basic substance is what is called the Atman. The substance should be ultimate and the Atman is such. The ultimate in us is the Atman. The ultimate in the cosmos is Brahman. There cannot be anything other than this Universal Reality.

The Aitareya Upanishad proclaims that the Atman, in the beginning, was the all and it has become all this universe. The concept of the universe is also a difficult thing to entertain in the mind unless we analyse the universe into its very components. The universe is manifested out of this Total Substance, Brahman, which is the Atman, or the Self, of the Universe. So the total effect

came out of the total cause. From Brahman came the universe. Now, something coming from something else is also a difficult thing to understand. What is the procedure of the world coming out of the ultimate cause? What is the relationship between the effect and the cause here? There cannot, in fact, be a vital distinction between the effect and the cause. Our aspirations would be meaningless, the search of reality would be baseless, and there would be no function of thought as self-transcendence, if we are not vitally connected with the cause. Every activity in the world is the effect moving towards the cause by various degrees of self-transcendence. The very presence of the moral urge to overstep ourselves to a higher cause, or purpose, is a proof of the fact that there is a living contact of the cause with its effect. While the effect has come from the cause, it is not disconnected from the cause. This is one principle laid down at the very beginning itself. The universe seems to have come out descending in such a way that it has not isolated itself from the Absolute, vitally.

There is not any vital disconnection between the effect and the cause. There is

some sort of a relation always. There is an inscrutable relationship, 'Anirvachaniya Sambandha' between the effect and the cause. There is not an absolute identity, because there is a manifestation. It is not an absolute manifestation, because we can see our relationship with the cause. This relationship is an unintelligible one, between God and man, the Creator and the universe, the Absolute and the relative. This relationship is the beginning of all cosmological questions, the theories of creation and doctrines of every kind. Once creation is admitted as a fact of empirical experience, everything that devolves from it is also accepted. You are only to accept the fact of the creation of the universe, and you are made at once to accept everything else, also, automatically. There is a gradual evolution by an increase in the density of manifestation at lower levels. The Absolute never loses hold of the universe.

The Atman alone was: "*Atma va idam agra asit; na anyat kinchana mishat,*" says the Aitareya Upanishad at the very commencement. The Atman existed as the unparalleled being and it became the cause of the manifested elements. We have the great division of the elements as Ether, Air, Fire, Water and Earth, in all their densities or levels of expression. There is a causal condition, a subtle condition and a gross condition. This was manifested. But the Absolute is never disconnected from them at any time; it always maintains a lien over everything that it has created. It enters the great objects of a cosmical nature, and this is what we call the immanence of God. The Creator does not

stand as an extra-cosmic substance unrelated to Creation. The Upanishad rules out totally any new coming of a fresh effect from the cause. The immanence of the cause in the effect is admitted. It is the immanence of the cause in the effect that creates an aspiration in us for higher values. When we ask for God, it is God speaking from within. The cause is speaking to itself from the bottom of the effect, when there is an aspiration on the part of the effect to move towards the cause. This circumstance of the cause being hiddenly present in every effect is called the immanence of the cause in the effect. Then we say, God is present in the world. The Creator is not outside the Cosmos. He is not fashioning the world as a potter makes a pot or a carpenter makes a table. It is not like that. He is one with the substance of things in immanence, as clay is present in the pot out of which the pot is manufactured, or as wood is present in the table out of which it is made. So we cannot be isolated from the substance of the cause. Thus, there was an entry of the cosmic substance into this cosmic effect. This is the first act of God,—the entry of the Absolute into the relative in its universal fashion. He became the cosmic man, to speak in ordinary terms, the Maha Purusha or Purushottama. The Absolute unrelated to the created universe became the cosmic determining factor of the universe. This is the Great Being spoken of in the Purushasukta and the Satarudriya of the Veda, and the various scriptures which speak of the all-pervading or omnipresent character

of God. We always speak of the omnipresent nature of God, by which we mean the cause is hidden in the effect, immanently present and is not isolated from the effect.

Now, this is a very grand concept the Upanishads are placing before us in connection with the process of the creation of the universe, and we are very happy to hear all these truths. But, we are also unhappy today; this also we cannot forget. Why has this sudden unhappiness come out of this great happiness of God's creation? When we hear all these great statements of cosmic manifestation, we feel elated; but we have little sorrows in our homes and when we get out of the hall we have to scratch our heads with our own problems. What has happened to us? How has this grief come into our hearts, out of this great Cosmic manifestation of God's entering into this universal effect? This also will be told to us by the Upanishad itself. There was a very dramatic action of God, as it were,—a real drama He enacted before Himself, because there was no audience before Him. He was the director, He was the *dramatis personae* and He was the audience. It is very strange! He immediately visualised Himself as the all,—*Aham idam sarvam asmi*,—"I am this all. This universe of manifested effects is Myself." Naturally, of course, because the whole effect is constituted of the substance of this ultimate cause. "I am this all." It is as if the clay is telling, "I am all the pots"; the wood is telling, "I am all the tables, I am all the chairs, I am all the furniture." Quite true and it is very interesting indeed. Every effect that has come out of a single cause is that cause

only. So the cause is affirming itself in every effect, "I am this all."

But we are to enter the vale of tears after sometime due to a catastrophic effect that seems to have followed from this dramatic manifestation of God. Nobody can say what has happened. We are completely screened away from this mystery. There is an iron curtain between ourselves and this mystery that has taken place. We are told not to speak about those things. The mind is repelled from the very thought of investigation into the mystery behind this event or happening. We are simply exiled for no fault of ours, as it were. We cannot even ask, 'why?' We cannot know whether it is because of the Will of God that we have been exiled in this manner, or due to a fault of ours. In certain forms of administration the subjects cannot question as to how a thing has happened, because they are subjected to the law of such administration. So, there is a peculiar universal government of God operating in a despotic manner, as it were, which insists upon its own language being spoken by every one and insists also on its law being obeyed in the manner it is expected. There is a sudden dropping of the curtain in this great scene of cosmic drama that is being played before us and we do not see what is behind the screen. The screen has fallen. The many, which the One has become, are there, no doubt; the pots which have come out of clay are there; the effects are there. But the One thing is not there, and that is the beginning of our sorrows.

When we say that the Atman alone was, we assert the One alone to the exclusion of

the many; and when we speak of the One becoming the many, we are conscious of the One and the many at the same time. Then comes the level of thinking where we are aware only of the many and not the One. That is the dividing wall between the One and the many. The original drama was an envisagement of the many by the One. That is the grand creation. But when the curtain falls, the One is cut off from the many, or rather, the concept or the consciousness of the One is isolated from the consciousness of the many. Then there is what we call the manifestation of diversity in a literal sense. Then comes the necessity for one individual to cognise or to perceive the presence of another individual. But, before this took place, the original Cause has taken care to see that it does not lose control over this manifestation completely. This is another aspect of the beauty of the drama. It has maintained its multiplicity with the background of the unity of its own Atmanhood or Selfhood, so that there was a peculiar intermediary condition where the multiplicity of the manifestation was the content of the total awareness of a single being, the universal Atman that it was. And the Aitareya Upanishad tells us that the mouth burst open, speech came out, and out of it *Agni*, the deity, came. The eyes came out, sight manifested itself out of it, *Aditya* or the sun came, and so on and so forth, in respect of

the various functions. The beauty of this manifestation is, a fact which we should never forget when we go further, the deity comes afterwards, the function comes first. There is the mind first, thought afterwards, and the moon subsequently. The eye is first, seeing afterwards, sun still afterwards; so that the guardians or the deities of the various functions in their cosmical set up are subsidiary to the ultimate cause which is the one Atman. They are not the controlling elements, as it is the case with ourselves. The universe was an effect of the Atman. It does not stand in the position of a cause, outside us, stimulating our senses to activity, as it happens to us today. The presence of an object stimulates our senses and the mind, and then we become conscious of the object. Then we establish a relationship with the world outside. The world is first and we come afterwards, here in this individual empirical state. But there it was not like that. The world was subsequent. And here we become the consequents. Now, this is a very crucial point where we have to very carefully draw a distinction between the cosmic level and the individual level; because, the extent of our understanding of this mystery of the distinction between the cosmic and the individual will also be the extent to which we will be able to understand what life is, what duty is and what the aim of mankind is.

(To be continued)

* * *

"I wandered and searched and then I found Him out at last in the silence of the mind. He is the wonder of wonders. He is the nectar that never satiates."

—Swami Sivananda

NATURE OF BRAHMAN

(H.H. SRI SWAMI SIVANANDAJI MAHARAJ)

Personal God is Saupadhika, with Upadhi. His Upadhi is Maya. This is His Karana Sarcera. 'Upadhi' is that which limits. It is a limiting adjunct. The Upadhi of Jiva is the body and mind. The Upadhi of 'pot-ether' is pot. When the pot is broken, the 'pot-ether' becomes one with the universal ether.

Para Brahman is Nirupadhika. No Upadhi is there. He projects Himself as Ishvara for pious meditation of devotees. Brahman is Nitya, Nirupadhika, Niratisayananda. There is no bliss as Brahman. So it is called Niratisayananda. There are various kinds of happiness in this world, but the highest Happiness, Niratisayananda, belongs to Para Brahman. It is Its nature.

The body of God is Aprakritika. It is not made of Prakriti. It is Chinmaya. Knowledge itself is His body. Bliss itself is His body. Peace itself is His body.

God does not work with any instruments. A potter needs instrument—a potter's wheel—and clay. But in the case of God, He simply wills, the world comes into being. His will is omnipotent.

Brahman is Akarta, Abhokta, Asanga, Sakshi. He is not affected by the good and evil of the Jivas; though He is the Indweller, the indwelling presence in all beings, He is not affected. So, He is Asakta, Abhokta, Asanga, Sakshi. There are two birds in the tree of the body. One eats the fruits and is bound. One fruit is bitter. Another is sweet. But Ishvara or the Lord does not eat the

fruits; so He is ever blissful, happy, not bound by Karmas. But Jiva is bound by Karmas, because he expects fruits.

God is Paripurna, all-full. This world is Apoorna, not full. So there is misery, there is sorrow, there is pain, there is death. In a Paripoorna Being there is neither birth nor death, nor sorrow, nor pain. That is the reason why we have to strive for attaining this Paripoorna Being. There only all diseases, pain and sorrow melt. There is perpetual happiness, eternal bliss, immortal joy.

Brahman is Akasavat Sarvagata Nitya. In this world the thing that can be compared to Brahman is Akasa, not because Akasa is conscious, existence, knowledge, but because Akasa is subtle, Sukshma. So it is compared to Brahman. Brahman is Atisukshma, most subtle. Water is subtler than earth. Fire is subtler than water. Air is subtler than fire. Akasa is subtler than air. More subtle is Prana. Still more subtle is mind. And still subtler is Para Brahman. *Anoraniyan mahato maheeyan*—smaller than the smallest and greater than the greatest is Brahman. *Bahirantascha bhutanam acharam chameva cha, sukshmatvat tadavijneyam, durastham cha antike cha tat*. He is within and without. He is Chara and Achara. Because of His highest subtlety, we are not able to realise Him. He is very near. He is the Indweller. He is far also.

He is far for those who have no dis-

crimination, no dispassion, who are not endowed with the four means, but He is near to those who are endowed with the divine qualities, Abhayam, Sattvasamsuddhih, straightforwardness, humility, cosmic love and devotion to Guru. He is Desa-kala-vivarjita, Niralamba, Gaganasadrisha. He is compared to ether. There is no support for ether. Even so He rests on His own glory. He is all-pervading like ether. He is Atisukshma. He is eternal, homogeneous, without beginning, without end, infinite, eternal. That is the reason why you have to attain the Infinite Being wherein only you will find eter-

* * *

nal happiness. An infinite Vastu, most subtle Vastu, can be an all-pervading substance, all permeating, interpenetrating like warp and woof.

So let us attain this most subtle Vastu, nearer to us than the jugular vein, nearer than breath, all-pervading, innermost Self. He is hidden by the veil of ignorance, which assumes various forms, of lust, greed, and hatred. So let us remove this veil of ignorance through Sravana, Manana, Nididhyasana (enquiry, reflection, meditation) and rest in our own Satchidananda Swaroopa. That is the goal. That is *summum bonum*.

LET YOUR LIFE BE A WITNESS TO THE DIVINE REALITY

(SRI SWAMI CHIDANANDA)

Worshipful homage unto the one, non-dual, all-pervading and indwelling Reality that shines in the hearts of all as the witnessing Consciousness beyond even the mind and intellect! May that all-blissful One manifest Itself in the hearts of all sincere seeking souls as blissful awareness! May the divine quality of that Supreme Reality manifest in your heart, mind and intellect, and may Its divinity be expressed by you in your thought, word and action! By thus manifesting the Reality that indwells your body-temple, may your life become really and truly divine.

“Divinity is my ultimate origin and source. Divinity is my present invisible support and substratum. Divinity is the ultimate

goal towards which I am trying to direct my life, so that my life may culminate in realising this Divinity.” Thus knowing, thus feeling, and thus intending from within yourself, may you seek to fill your life with this divine quality. May you have this awareness and intention.

“I derive from a divine source—a supreme, eternal, infinite, all-perfect divine origin. From Brahman all beings come into manifestation, upon Brahman they are all stayed, and unto Brahman are all moving onwards.” Thus is the declared experience of your ancient, illumined and enlightened ancestors.

May you make this realised truth the basis of your being, your existence. May you

make this experienced Truth, this great Fact, the motive force of your living. Have this *sankalpa*: "Divine am I, so divine shall my life be. Divinely shall I think and feel. Divinely shall I conduct myself. Divinely shall I speak and act. Thus my life will be a living proof of the existence of a supra-cosmic Divine Perfection."

"May I bear witness to this great truth: *brahma satyam* (Brahman alone is real), *sarvam vishnumayam jagat* (this entire world is pervaded by the Supreme Being). Let this fact of the ever presence of the all-perfect Divine Reality be again and again proved by me in and through my daily life. Looking at my life, may all be convinced that there must be a great Divine Perfection."

Let others see Divinity being expressed through your individuality, through your nature, through your daily dealings, in accordance with your ability and capacity. Let this quality of shining Divinity prevail in you in an all-pervasive manner in your entire being and in your entire doing. This is your great mission in life.

Thus knowing that you have not come here to live, eat, drink, sleep, fight, quarrel, smile, laugh, weep and die, that you have not come here for this petty, boring, repetitive ritual of a parody of real life, know that that you have come here to gloriously manifest your higher Reality. Thus being aware of a loftier, sublimer purpose for your existence upon earth, may you bring your presence here to a close with this new awareness, with this new intention, with this inner awakening, and may this next year be lived as a grand and glorious

opportunity and occasion to live with this awareness.

Do not make your life just a process of reducing one more year of the span of life granted to your body, but a process of adding on, enriching and enhancing your life in every way with a glorious quality of Divinity. Let the coming year be a year of achievement, a year of progress in the upward ascent of your spirit towards the great culminating realisation of your ever-perfect, ever-full, ever-liberated nature. Let the coming year be an ascent of the spirit inwardly to that point when you know that you are *nitya suddha*, *nitya buddha*, *nitya mukta*, *nitya paripurna atma*.

May your life be thus lived in a meaningful manner, a gainful manner, with a greater supramundane significance to it, so that it means to you something far more important than the humdrum hurry and bustle of the *ad infinitum*, *ad nauseam* repetition of your biological life. Let there be nothing petty about you. Take this great opportunity of a new year with both hands and fill your life with the fragrance of Divinity. Make it a thing of beauty, of *satyam*, *sivam*, *sundaram* (truth, auspiciousness, beauty).

Divinity is your real nature. Divinity is, therefore, your birthright. For your life to be contrary to this is a denial of your true nature. To make your life divine would, therefore, be claiming your birthright and spontaneously being what you are.

That thou art. Be That. Let your life manifest It, express It, show It and demonstrate It!

SEEK GOD ONLY

(From the Book "Sivananda's Gospel of Divine Life")

PUBLICITY

As he was climbing the Visvanatha temple hill in the Ashram together with the Master on the evening of November 2, 1946, one Sri Meshana asked, "Swamiji, why should there be the publication of the Divine Life magazine, the fixture of a post office and the sale of books to the public in this Ashram? Is this not a place for holy meditation?"

The Master said, "What is to be done? In olden days, the Rajahs used to supply the needs of Sadhus by providing them periodically with the necessary food articles. Now nobody cares. We have to earn money to protect our bodies and also attend to our spiritual growth. We feed the public with the divine spoon and they feed us with the golden spoon. What is the harm in this?"

Some visitors criticised the publicity apparatus of the institution.

"If publicity is used for a selfish, worldly purpose, why should it not be used for a selfless, spiritual cause?" asked the Master. "It is on account of publicity that I am now able to serve lakhs of people. If without publicity I can serve five people, with it I can effectively serve five lakhs."

EYE RELIEF PROPAGANDA

During an eye relief camp, the Master came to the operation theatre. Dr Kailas Nath, a young Punjabi surgeon, was attending on a patient. Karina Karunakaran, an Indonesian aspirant, was assisting him.

"The Drishti Dana Yajna Centre is a bit dull these days, I think," began the Master.

"Yes, Swamiji," said the doctor, "so far in this Yajna we have operated on ten cases of cataract. All of them, thanks to your Grace and blessings, have been successful in spite of the patients' non-cooperation."

The Master was not quite satisfied. He almost gave a lecture, which at once revealed the intensity of his desire to serve and also his genius in organising.

"I have been thinking why more and more people are not coming here daily. Except for the tom-tom and distribution of leaflets, we have not engaged in any intensive campaign to procure patients for the Yajna. What you should do is to go to Rishikesh, stand in a prominent place and deliver a lecture on the importance of keeping the eyes healthy and of preserving the eyesight. You should explain to the people the anatomy of the eyes, and also give them some general hints on their care and hygiene. They will be benefited and get confidence in you also. They will then know that you are earnestly interested in serving them. They will flock to you.

"You should not feel shy. You should boldly assure them: 'Come to me. I will restore your eyesight. I will give you new vision. I have so far cured ten people of cataract. People, who were previously unable to see a huge elephant standing before them, are now able to thread a needle!' You should not feel that this is self-praise. You should even make a few slides describing the condition of the patient before your operation and after—how he arrived at the dispensary feeling his way with a stick, and how, after a few days he

walked about cheerfully with his eyesight fully restored. You should also show a short reel of a movie-film depicting yourself conducting the operation.

“Do not think that you are thereby praising yourself or boasting. You need not be afraid of criticism also. Let people criticise you or state that you are boastful and arrogant, but suffering people will flock to you. You can thus render a lot of service. That is what is wanted. You should always seek newer avenues of serving; you should find out novel methods of serving the public. This is aggressive Nishkama Karma Yoga. This is my method.”

THE IDEAL SPIRITUAL INSTITUTION

An admirer of the Master once asked his advice on the opening of an Ashram in his own place. The letter written by the Master in reply contained almost a blueprint for an ideal spiritual institution. Besides, it drew a definite distinction between social service as such and social service rendered in the spirit of Virat worship.

“The basis of activity should be purely spiritual. All activities should help spiritual growth. It should not be completely social. Social institutions are many. Without a spiritual basis, social institutions are a mere void; they are mechanical factories only. Everywhere the Divine Name of the Lord should be sung. The entire atmosphere should breathe love, purity, sacrifice, service, renunciation and dispassion. *Havan* should be performed once a month at least. All the Deities should be propitiated. Daily worship, unbroken Kirtan, study and recitation of the *Ramayana*, the *Gita* and the *Bhagavata*, common meditation and common prayer, should become everyday features of the Ashram. Then only will it become a glorious spiritual institution with social off-

shoots and industrial branches to illumine, enliven, beautify and perpetuate the life divine in life mundane.”

IMMORTAL MIRABAI

It was during the Master's All-India Tour. On September 17, 1950, he was addressing a packed gathering at the Patna University. Vice-Chancellor Sarangdhar Sinha presided. In the middle of his speech, the Master broke into Kirtan:

*Hari Ki Premi Hari Hari Bolo,
Avo Pyare Milkari Gavo.*

He then noticed that many students did not participate in his singing. He mildly rebuked them, “You are not joining me in chanting His Names. Mira danced in the open streets. All her songs are immortalised. She lives in our hearts. So long as Krishna's Name is remembered, her name also will be remembered. Her songs inspire people when they are in despair. She had faith in Lord Krishna. She did not study in schools or colleges. She did not appear for the M.A. degree. She did not undertake any research work. She tapped the source. By tapping the source—God—she acquired all knowledge. Sri Ramakrishna was not a research scholar. He tapped the source. Beware! Beware! Beware! Do not be carried away by this false external glitter. All knowledge is within you. Close your eyes for a few minutes and meditate. Do it now.”

As the Master said this, a silence, a strange silence descended on the audience, and everyone joined in the group meditation. Thousands meditated in perfect silence. Even the sound of breathing was not heard! After a full two minutes, he opened his eyes and mildly chanted Om. The entire gathering answered in chorus. The Master then continued his speech in a low, whispering tone, talking heart to heart.

ACTIVITIES OF THE D.L.S. BRANCHES

INLAND BRANCHES

Balangir (Orissa): Gurudev H.H. Sri Swami Sivanandaji Maharaj's and H.H. Sri Swami Chidanandaji Maharaj's birthdays were celebrated on 8th September and 24th September respectively with various programmes from 5.00 a.m. to 10.30 p.m. Food and clothes were distributed to Sadhus and the inmates of the orphanage adopted by the Branch. It continued to supply the various requirements of the students of the orphanage.

Bargarh (Orissa): The Branch celebrated the birthdays of Gurudev Swami Sivanandaji Maharaj on 8th September, and of H.H. Sri Swami Chidanandaji Maharaj on the 24th, with Prabhat-pheri, Satsanga and Narayana Seva and distribution of clothes. A special issue of Divya Vani, the monthly magazine of the Branch was brought out.

Baudh (Orissa): In addition to the daily Satsanga, the Branch had one mobile Satsanga and special Satsangas, Paduka Puja and Narayana Seva on the birthdays of Sri Gurudev Swami Sivanandaji Maharaj and of H.H. Sri Swami Chidanandaji Maharaj.

Bellari (Karnataka): The Branch held weekly Satsanga on Sundays. Sri Gurudev's birthday was celebrated on 8th September with Paduka Puja and special Satsanga and there were discourses by different speakers for five days on Gurudev's life and teachings, and on other spiritual topics.

Bhilai (M.P.): The Branch conducted weekly mobile Satsangas on Fridays and the monthly Satsanga on 4th September. Special Satsangas, Paduka Puja and discourses were arranged on the birthdays of Sri Gurudev and of H.H. Sri Swami Chidanandaji Maharaj.

Bhongir (A.P.): Besides the daily Puja, Arati and chanting in the temple, the Branch held weekly Satsanga on Saturdays and special Satsangas on the birthdays of Sri Gurudev and of H.H. Sri Swami Chidanandaji Maharaj.

Bhubaneswar (Orissa): The Branch had usual weekly Satsanga on 7th and 28th September. It organised from September 8th to 24th, a 17-day spiritual meet inaugurated and concluded by Gajapati Maharaj Sri Divya Singha Dev. Revered Swami Sivananda Gurusevanandaji, Revered Swami Sivachidanandaji, Revered Swami Dharmaprakashanandaji, Revered Swami Arpananandaji and many eminent speakers gave spiritual discourses.

Bikaner (Rajasthan): The regular activities of the Branch were: Twice a day Puja and Arati in the temple, daily Satsanga and Swadhyaya, weekly Sunday Satsanga, Homoeopathy treatment both in the morning and evening and Narayana Seva on second Sunday of the month. Paduka Puja and special Satsangas were held on the birthdays of Sri Gurudev and H.H. Sri Swami Chidanandaji Maharaj. Special programmes of Durga Puja commenced from 29th September.

Buguda (Orissa): The Branch had weekly Satsanga on Thursdays. Paduka Puja and spiritual programmes were held on the birthdays of Sri Gurudev and H.H. Sri Swami Chidanandaji Maharaj.

Chatrapur (Orissa): Besides the daily Satsanga, weekly Satsanga on Thursdays and Sundar Kand Parayana on Saturdays, the Branch held two mobile Satsangas and a special Satsanga on Ganesh Chaturthi. Prabhat-pheri, Paduka Puja, Jnana Prasad and Narayana Seva were the highlights of spiritual programmes on the birthdays of Sri Gurudev and H.H. Sri Swami Chidanandaji Maharaj. The devotees of the Branch joined a 12-branch common Sadhana day on 10th September at Palur to mark the inauguration of a new Branch there.

Chennai, Washermenpet (Tamil Nadu): The Branch held special Programmes and discourses on the occasion of Sivananda Jayanti.

Danara (Orissa): There were weekly Satsangas on Fridays. Special Satsangas were arranged by the Branch on the birthdays of Sri Gurudev and H.H. Sri Swami Chidanandaji Maharaj. There was Narayana Seva also.

Dhenkanal (Orissa): The Branch held Satsangas on the birthdays of Sri Gurudev and H.H. Sri Swami Chidanandaji Maharaj.

Gumergunda (M.P.): Besides the daily prayer meet and three-time Arati, the Branch had Paduka Puja on Thursdays. It also organised 12-hour Akhanda Kirtan, Paduka Puja and discourses on the birthdays of Sri Gurudev and H.H. Sri Swami Chidanandaji Maharaj.

Kasibugga (A.P.): The Branch had weekly Satsanga on Saturdays and weekly mobile Satsangas on Thursdays. It also arranged chanting of complete Bhagavad-Gita and Vishnu-sahasranama on Sri Gurudev's Birthday. Spiritual programmes were held on the birthday of H.H. Sri Swami Chidanandaji Maharaj also.

Khedbrahma (Gujarat): Paduka Puja and spiritual programmes were arranged by the Branch on the birthday of H.H. Sri Swami Chidanandaji Maharaj.

Khurda Road, Jatni (Orissa): The Branch organised Prabhat-pheri, meditation, Paduka Puja and other spiritual programmes and also distribution of food to the leprosy patients and the poor on the birthdays of Sri Gurudev and H.H. Sri Swami Chidanandaji Maharaj.

Kurnool (A.P.): In addition to the daily Satsanga and Swadhyaya, the Branch had weekly Satsanga on Sundays. Paduka Puja and other spiritual programmes were held on the birthdays of Sri Gurudev and H.H. Sri Swami Chidanandaji Maharaj.

Nabha (Punjab): The Branch was started on 12.8.2000. Revered Swami Vedanandaji conducted prayer and meditation class from September 4th to 26th and also gave a discourse to the Senior

Citizens' Welfare Association. The first weekly mobile Satsanga was held on 10th September.

Nandini Nagar (M.P.): The Branch had weekly Satsanga on Sundays and monthly Akhanda Kirtan on 3rd September. A Samanvaya Yoga Shibir was held from September 14th to 20th under the guidance of Revered Swami Jnanaswaroopanandaji. On the occasion of Sri Gurudev's birthday, various programmes were organised on September 6-7-8. There were Nagar-sankirtans in Ahiwara and Nandini Nagar, Paduka Puja, and 'Manas' group chanting competition in which 13 groups from different villages participated. Revered Swami Jnanaswaroopanandaji and Revered Swami Vidyanandaji took part in the 3-day function. Fruits were distributed to the indoor patients of a hospital, and sweets and dry ration to the poor. Paduka Puja and Satsanga were arranged on the birthday of H.H. Sri Swami Chidanandaji Maharaj.

Nayagarh (Orissa): Weekly Satsangas were held by the Branch on Wednesdays and monthly Sadhana day on 12th September. On the birthdays of Sri Gurudev and H.H. Sri Swami Chidanandaji Maharaj, morning meditation, Prabhat-pheri, Paduka Puja, evening special Satsanga and poor feeding were organised.

Nimapara (Orissa): The Branch conducted weekly Paduka Puja and Satsanga on Thursdays and mobile Satsangas on Sundays. In connection with the birthdays of Sri Gurudev and H.H. Sri Swami Chidanandaji Maharaj, mobile Satsangas were held daily from September 9th to 23rd. On 8th and 24th September morning meditation, Prabhat-pheri, Paduka Puja, Swadhyaya, Bhagavad-Gita chanting, Akhanda Kirtan, evening special Satsangas and Narayana Seva were organised.

Panchkula (Haryana): The Branch held Satsangas on all Saturdays and Sundays. Paduka Puja and special Satsanga were organised on the birthday of H.H. Sri Swami Chidanandaji Maharaj.

Raipur (M.P.): There were weekly Satsangas held by the Branch on Sundays. On Ekadasi days,

there were Puja in the morning and Vishnu-sahasranama in the evening. Special Satsangas were organised on Ganesh Chaturthi and on the birthday of Sri Gurudev. A spiritual retreat was organised on the birthday of H.H. Sri Swami Chidanandaji Maharaj.

Sambalpur (Orissa): Besides the Puja twice a day, weekly Satsanga on Sundays and Akhanda Kirtan on Mondays, the Branch held a mobile Satsanga also. The birthdays of Sri Gurudev and H.H. Sri Swami Chidanandaji Maharaj were observed with special Paduka Puja, discourses, spiritual programmes and Narayana Seva in the leper colony. Daily free Homoeopathy treatment and the Monday Narayana Seva were continued.

South Balanda (Orissa): The Branch had regular weekly Matri-Satsanga on Sundays, for men on Fridays and general Satsanga on Tuesdays. There were also mobile Satsangas on Thursdays and Saturdays. On the birthdays of Sri Gurudev and H.H. Sri Swami Chidanandaji Maharaj, the Branch arranged various programmes in three sessions starting with Prabhat-pheri and meditation and concluding with evening Satsanga.

Sunabeda, Ladies Branch (Orissa): There were bi-weekly Satsangas on Wednesdays and Saturdays, weekly Satsanga for children on Sundays and also daily Sankirtan and Bhagavad-Gita chanting. On the Ekadasis, the Branch had Paduka Puja and chanting of Vishnu-sahasranama. A special Satsanga was held on Ganesh Chaturthi. Spiritual programmes were arranged on the birthdays of Sri Gurudev and H.H. Sri Swami

Chidanandaji Maharaj. A special programme of Navaratri Puja was organised from 28th September to 6th October. Narayana Seva was done on Tuesdays.

Sunabeda (Orissa): Besides the daily Puja, Satsanga, Swadhyaya and Arati, the Branch had bi-weekly Satsangas on Thursdays and Sundays. Special programmes were held on the birthdays of Sri Gurudev and H.H. Sri Swami Chidanandaji Maharaj, as well as on Ganesh Chaturthi, Rishi Panchami, Radhashtami, Vamana Jayanti and Srimad Bhagavata Jayanti. A newly constructed Sivananda Charitable Dispensary was opened by which poor Adivasi people are greatly benefited. Daily separate classes for men and women for Yogasana and Pranayama and Sunday medical camps were continued.

Vikrampur (Orissa): The Branch had daily prayers and reading of Srimad Bhagavata, weekly general Satsanga on Wednesdays and Matri-Satsangas on Thursdays and Bal-vikas Satsanga on Sundays. There were also a mobile Satsanga on 3rd and a Sadhana day on 17th September. Bhagavata Jayanti celebration on 14th was preceded by its Parayana from September 7th to 13th. On the birthdays of Sri Gurudev and H.H. Sri Swami Chidanandaji Maharaj, various programmes were organised from 5-00 a.m. to 10.00 p.m. Free medical treatment and medicines to the patients of leper colony, Bagadharpatha were continued. Food was distributed on 8th September to the residents of the leper colony, Angarua and to school children on 23rd September.

OVERSEAS BRANCHES

Rose Hill (Mauritius): The Branch held monthly Satsanga on 16th and also a special Satsanga on Ganesh Chaturthi. The Birthday of H.H. Sri Swami Sivanandaji Maharaj was celebrated at Swami Sivananda Government School, Riviere des Anguilles, Sivananda Healing Centre, Beau Bassin, and Swami Sivananda State Secondary School,

Bambous, on 8th, 16th and 19th September respectively. Sivananda Festival was organised from September 8th to 24th with spiritual programmes and Narayana Seva. Yoga Day was observed on 17th September. Durga Puja was conducted from 28th September to 6th October with recitation of Durga Saptasati, Satsanga and Poornahuti Havan.

AN EPOCH-MAKING EVENT

Worshipful Sri Gurudev makes a *Bharata Parikrama* through His consecrated sandals (*Paduka*) from Himalayas to Kanya Kumari with suitable programmes etc., in each and every city, town and village which Gurudev had visited half a century back, full fifty years ago, in His historic visit to all these places during His unprecedented and epoch making spiritual Tour in the year 1950 from 9th September to 9th November. Fifty years back the *Yatra* took place under the dynamic organisation and guidance of late Revered His Holiness Sri Swami Paramanandaji Maharaj, the senior most disciple of Gurudev. It was such a stupendous task that without Revered Swami Paramanandaji's forceful and enthusiastic personal day-to-day guidance, such an event would have been impossible.

Now, exactly 50 years later, occurred its Golden Jubilee Anniversary in this present year 2000. On the identical dates Sri Swami Sivachidanandaji Maharaj, Sri Swami Sivanandagurusevanandaji Maharaj, Sri Bhagirathi Mahapatra, Sri Kanhu Charan Choudhury observed the auspicious Golden Jubilee of that memorable *Yatra*. Theirs was the praiseworthy task undertaken with great *Gurubhakti*, dedication and full confidence that they will successfully complete the *Yatra* without doubt and without fail.

As a visible and objective sacred substitute and the right and appropriate symbol representing His visible presence, this group of four disciples placed the holy *Padukas* of Worshipful Gurudev in a glass-topped, square-shaped wooden case specially prepared for this purpose and made this Golden Jubilee All India Tour. In addition to the *Padukas* there was also the framed well-known columned picture of Gurudev's seated pose fixed on top of the box. Everywhere they visited, all the

devotees received this as the actual living presence of Worshipful Gurudev Himself. Reception committees were formed. Welcome arches and banners were raised. "GURUDEV" was welcomed, received, garlanded and taken in with *Sankirtan*



procession with shouts of victory (*Jai-ghosh*) then; what followed is being given in the words of the *Yatra* Group itself. A photograph of Sri Gurudev seated in a chair flanked by the members of the *Yatra Mandali* is given hereby to enable the readers to have *darshan*. I am happy to be able to commence the narration of this recent Golden Jubilee All India Tour and will now leave the readers to vicariously travel with the Tour party in and through its narration by the party itself.

In commemoration of Gurudev Swami Sivanandaji Maharaj's All India-Ceylon Tour, a Golden Jubilee Tour was organised with the

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blessings of H.H. Sri Swami Chidanandaji Maharaj, H.H. Sri Swami Krishnanandaji Maharaj and other Swamijiis and inmates of the Sivananda Ashram on and from 8.9.2000, Gurudev's 114th Birthday till 8.11.2000.

The purpose of the Tour was to revive the spirit and disseminate the spiritual message of Gurudev as He Himself did on His Tour from 9.9.1950 to 8.11.1950.

The same routine and itinerary was adopted and Satsangas were held in those very places, which had been sanctified by Sri Gurudev while on divine Tour fifty years ago.

Being inspired by the inner urge, Swami Sivachidanandaji undertook this task of commemorating the All India Tour all-along carrying Gurudev's holy Padukas on the head with H.H. Sri Swami Premanandaji Maharaj, Sri Swami Sivanandagurusevanandaji Maharaj, Sri Bhagirathi Mahapatra, Sri R.J. Dhyani, Sri Kanhu Charan Choudhury, Sri Sivananda Achari and Sri Deepak.

It was a holy pilgrimage of those holy spots and special *Satsanga* programmes were conducted, remembering and reviving the blissful message of Gurudev. Thus the devotees felt surcharged with spiritual vibrations while visiting these places.

Commencing with a grand send off by the Ashram authorities represented by H.H. Swami Nirliptanandaji Maharaj, Vice-President, H.H. Swami Dayanandaji Maharaj, Treasurer and all Ashramites on the evening of 8.9.2000, there was first the loving welcome of Gurudev's holy Padukas at D.L.S., B.H.E.L. branch in a grand meeting at the community Centre organised by Sri D.P.Dobhal and his colleagues. Conducting mass *Paduka Puja* by the B.H.E.L. devotees on 9th morning, *Bhajans* at Madras Dharmashala at Hardwar, *Puja* at Har Ki Pauri and *Satsang* at the house

of Sri Om Prakashji, the *Yatra* party left for Lucknow by Doon Express.

A grand reception was accorded by the devotees of Lucknow at the railway station on 10th September at 8.30 a.m. There was a well-attended public meeting in the J.K. Rastogi Dharmashala, followed by *Paduka Pujas* at the residences of Dr. M.K.Goel and Sri Subhash Ch. Rastogiji; Sri Ramesh Mishraji and his friends were the organisers. H.H. Swami Premanandaji Maharaj and Sri Deepak left for Delhi for some important work.

On 11th the team proceeded to Faizabad. Satsang was conducted at the house of Sri Gopal Krishna Mishra, an advocate, the grandson of Late Sri Ram Saran Mishra, who hosted Gurudev at his house in 1950. Mr. Mishra was inspired to open a D.L.S. branch with the descendants of the organisers of the 1950 Tour. Then the team was given warm hospitality by Sri Sitaram Das Chhawani, at Ayodhya on 11th night.

On 12th September, Sri Veerendra Khanna and Sri K.C. Sachdeva received the team at Varanasi and Gurudev's Padukas were adored at Shree Shree Ma Anandamayee's Ashram where the team stayed for three days, 12th to 15th. The programme was held at the Malaviya Bhavan of the Banaras Hindu University organised by the Geeta Samiti. A special visit to Sri Viswanatha Mandir and also to Saranath were arranged. There was a programme in Moghul Sarai organised by the old devotee Sri Jawaharlalji. Two branches of the D.L.S. at Varanasi and Moghul Sarai were proposed.

The Holy *Padukas* reached Patna on 15th night. Prof.Smt. Ratna Kumari Sharma, an ardent devotee of Gurudev, organised in a decent manner the four days programmes in Patna, Hajipur and Gaya. Rani Shiva Madhavi Devi of Arrah, another staunch devotee, Sri

Sashi Bhusanji" and other old devotees assisted Ratna Mataji to arrange programmes at the B.N. College, Dayananda Kanya Vidyalaya, Arya Samaj School, Antar Jyoti orphan Girl's School and also at Hajipur and Jatan Museum where Gurudev visited in 1950. The team visited Buddha Gaya and then left for Howrah on 19th night.

At Howrah the holy *Padukas* were received with reverence at 4.00 a.m. on 20th September 'by Sri Nirmalendu Mukherjee, Sri Bijaya Kumar Swain, Sri C.B. Sheigal, Sri S.N. Choudhurya and other devotees of Calcutta.

On the request of Manipur devotees, Swami Sivachidanandaji carried the Holy *Paduka* and flew to Imphal on 20th and was received by Sri R.K. Radhamohan Singh, Swami Guru Govindanandaji and many other devotees and school children at the airport. There was a grand celebration of the worship of Gurudev's *Padukas* in Imphal. The Chief Minister of Manipur State and another Minister attended the programme with more than one thousand at the congregation.

At Calcutta on 21st, 22nd and 23rd there were programmes in D.L.S. South Calcutta Branch, at Sri Ramakrishna Rathamrita Sangha, Swami Visuddhananda Saraswati Vidyalaya, at Sri Ram Niwas Guptaji's place 83, Old China Bazar Street, and one day conference of D.L.S. at Bengal State committee headed by Sri J.M. Biswas and inaugurated by the General Manager of the S.E. Railway.

At Bhubaneswar on 24.9.2000, Swami Chidanandaji Maharaj's 85th Birthday, the Gurupadukas were received at the railway station and taken to the D.L.S. Bhubaneswar Branch, greeted and then taken to Sivananda Centenary Boys High School, Khandagiri where mass Paduka Puja was performed by the students and staff of the residential school.

In the afternoon *Nagar Sankirtan* Proces-

sion was taken out in Bhubaneswar city and there was the special *Satsang* programme, conclusion of 17 days *Sadhana* under the leadership of Swami Dharmaprakashanandaji in the evening at the D.L.S. Branch. Gajapati Maharaja of Puri and Prof. Hrudananda Ray and devotees of other branches of the D.L.S. joined the programme and paid their obeisance to Gurudev's Holy *Padukas*. Sri Prabhakar Das, Sri Bijay Kumar Mohanty and their colleagues were the organisers.

The team reached Vishakhapatnam on the 25th September; Paduka Puja and meeting was held at the D.L.S. branch, Vishakhapatnam, and the team visited Prem Samaj. The cottages and huts of 1950 have now been developed into grand palatial buildings by the blessings of Sri Gurudev.

On 26th and 27th September, two days special Satsangas were held at Kovvur and Rajahmundry. H.H. Sri Swami Madhavanandaji Maharaj blessed the congregation of 100 devotees at the residence of Sri Satyanarayana Murty and inspired them to open new branches there.

On 28th and 29th September, the *Padukas* were received by Sri Ramavatar Gupta and Dr. S. Sharma at Vijayawada. They organised an A.I.R. talk, discourse at the Government College, press conference, city cable T.V. programmes. *Satsangas* were organised by the D.L.S. branch in a renowned temple.

A grand reception was accorded with *Purna Kumbham* and Vedic chanting at the Chennai railway station on 30th September by the organisers, Sri K.V. Ramachandran, Prof. T.K. Narayanan, Sri N.S. Rao, Sri M. Srinivasan, Sri V.A. Viswanathan and devotees of nearby branches. The team camped at the D.L.S. Anna Nagar branch till 4th October. The programmes commenced

with the visit of Gurudev's statue at Sivananda Salai, and then the team held a one day conference at Adi Shankar Auditorium and visited Parthasarathi temple. There were special functions at D.L.S. Washermanpet Branch, Satyananda Yoga Vidyalaya and Hindi Prachar Samiti headquarters, and Paduka Pujas at devotees' houses.

On 4th October, on the way to Villupuram by road, the team visited Swami Sivananda Orphanage and addressed the children. At noon Dr. S. Murugan of Chidambaram arranged a programme at Sri Ramakrishna Vidyalaya, Villupuram and escorted the team to the Guest House of the Anamalai University, Chidambaram.

On 5th and 6th October, there were *Paduka Pujas*, *Satsangas* and talks at devotees' houses, Sri Ramakrishna Vidyalaya and Yoga Hall of Annamalai University respectively. There was a visit to Sri Nataraja Temple.

On 6th and 7th the Holy Padukas were warmly greeted by Srila Sri Sanmuga Desiga Jnana Sambandar, the 26th pontiff of the Adhistanam of Dharmapuram, who himself with his Guru had the privilege of greeting and hosting Gurudev in 1950.

Passing through Thanjavur the team reached Trichy and *Paduka Puja* was performed by the devotees at Chinmaya Vidyalaya; the team visited Sri Ranganath temple. Brahmachari Gagan Chaitanyaji hosted the team very devoutly.

While visiting the oldest D.L.S. branch at Golden Rock Building (of 1938) sanctified by Gurudev in 1950, the team unfortunately found it not functioning but being used by some other organisation and conducted prayers for its revival.

On 9th October at Pudukottai, the team visited Bhubaneswari Trust Adhistanam and

met Srimat Sadguru Shantanandaji Maharaj (who was with Gurudev as Brahmachari from 1940 to 1946). The team then visited Sundar Swami Adhistanam, addressed 1000 students in the Sri Kulapati Balia High School, and the main programme was in the Gopal Krishna Bhagavata Swami Nama Sankirtana Man-tapam where 300 devotees attended and greeted the Holy *Padukas*. Sri R. Kothandaraman was the organiser.

After travelling by road from Chennai upto Pudukottai, the team moved from Trichy to Rameswaram by train.

On 10th it was a holy visit of Rameswaram and the team halted at Sri Ramakrishna Matam of Swami Chidbhananandaji, offered the Holy Ganga Jal carried from Rishikesh to Sri Ramalingeswara Bhagavan, gave talks to the two sections of the Vivekananda Vidyalaya, conducted Paduka Puja and visited Dhanushkodi now in the sea. Swami Paramanandaji and all the Ashramites extended loving hospitality.

Grand reception was accorded to Gurupaduka at Madurai railway station at 9.50 p.m. on 12th October with Purna Kumbham, Nadaswara and Veda Path by Sri T.K. Raman, Sri T.K. Seshan, Prof. T.K. Narayanan and other devotees. There was devout Paduka Puja at the Sivananda Bhavan D.L.S. branch where Smt. Sivananda Vijayalakshmi, the old devotee of Gurudev participated and sang Bhajans. There was a special *Satsang* at Sri Aurobindo Eye Hospital with an audience of 700 devoted nurses and Swamijis of the team gave discourses in the Setupathi H.S. School and Saurashtra H.S. School. Swami Vimalanandaji and Sri Sundaramji greeted Gurupadukas in the D.L.S. branch inside Meenakshi temple. The team visited Sarada Samiti and Swami Sivananda Vidyalaya.

H.H. Swami Jeevanmuktanandaji Maharaj sent Sri Swami Sharavanabhavanandaji Maharaj with a SUMO vehicle to take *Guru Padukas* to holy Pattamadai. Prof. T.K. Narayanan of Madurai coordinated all the programmes in the whole state of Tamil Nadu, accompanying the team for 20 days.

The team left Madurai on 15th October and on the way there was Paduka Puja at the residence of Sri S.N.B. Jeya Singh at Virudunagar. The team reached Swami Sivananda Centenary Charitable Hospital Satsang Hall at 7.00 p.m.

At Pattamadai H.H. Sri Swami Jeevanmuktanandaji greeted the holy *Padukas* and gave a discourse on its significance. On 16th morning there was procession with Gurudev's Holy *Padukas* in the Sivananda Street. The team with *Padukas* visited the very room where Gurudev was born and conducted prayers. Then there was a grand Paduka Puja at the Sivananda Matham. There were discourses by Swamijis of the team in the Ram Sessaiah High School where Gurudev studied in primary class. The team also visited Sarada College in Tirunelveli and addressed the students.

On 17th the team went to Kanya Kumari via Nagarkoil, visited Vivekananda Rock Memorial, the temple and halted at the Vivekananda Kendra. Sri S.K. Nandi, a life member of D.L.S. arranged everything.

On 18th the Holy *Padukas* were received by Sri S. Suryanarayanan and many other respectable elites of the Trivandrum city with *Purna Kumbham* and *Vedic* chantings at Sri Sringeri Shankar Matham. There was Akhand Kirtan. The team visited Sri Padmanabha temple. In the evening Sri Padmanabha Dasa Martanda Verma, the king of Thiruvananthapuram conducted Gurupaduka Puja very

devoutly remembering his past experience of greeting and hosting Gurudev at his palace with his elder brother. There were discourses by the Swamijis of the team.

The vehicle so kindly supplied by Revered Swami Jivanmuktanandaji from Madurai upto Trivandrum from 12th up to 18th was gratefully returned and the team left Trivandrum by train at 9.00 p.m. for Cochin.

On 19th morning two devotees Mr. Kamath and Sri Rajkumar were fortunate to greet Gurudev's *Padukas* at the Ernakulam platform and were inspired to start a D.L.S. branch at Cochin.

On 19th afternoon the Holy *Padukas* were warmly greeted at the Coimbatore railway station by Swami Divyananda Mataji and her devotees of I.Y.I. (Integral Yoga Institute) and taken to Satchidananda Ashram. Worshipful Swami Satchidanandaji Maharaj sent message from U.S.A. welcoming "Gurupaduka" to his Ashram at Coimbatore. There was a holy union of Chinmaya Mission, Arsha Vidya Gurukulam and Integral Yoga Institute and their representatives offered their obeisance to Gurudev's Holy *Padukas*. The programme was grand and Swami Divyananda Mataji's loving hospitality was unforgettable.

On 20th Rashipuram D.L.S. branch and devotees of Salem greeted the *Padukas* and talks were given at different schools at Salem. The main programme with discourses by the team members was arranged in the Rashipuram branch by Swami Guruprakashanandaji Maharaj and Sri S.P. Rajendran.

Gurudev's Holy *Padukas* were reverentially received and greeted by Sri V.L. Nagaraj, Sri M.L. Sharma, Sri Govinda Raju, Sri Venkata Swami, Sri Mohan Swami and other devotees of Bangalore in the early morning of

21st October. Special *Paduka Puja* and *Satsang* programmes were conducted at the D.L.S. Taskar Town branch. Sri V.L. Nagaraj and Sri Balasubrahmanyamji were the organisers in 1950. Their joy knew no bounds to greet Gurupadukas at their place after half a century. The team on the way to Mysore visited Viswa Shanti Ashram of Late Santh Keshav Dasji. Special *Paduka Puja* and *Satsang* was held at Mysore D.L.S. branch. Sri Venkataramuji organised everything nicely.

On 23rd and 24th a two-day conference was held at the Sivananda Ashram, Padmarao Nagar, Secunderabad organised by Swami Satyavratandaji. There was *Paduka Puja* by the devotees. There was a programme at Mehboob College. The team visited Gowalipur and Bolaram D.L.S. branch which was inaugurated in 1950. The team also visited Pratapgiri Kothi where Gurudev stayed in 1950. The old disciples of Gurudev like Sri T.Venugopal Reddy, Sri B. Ramadas, Smt. Rani Kumudini Devi, Brig. P. R. Rao, Mrs. Rajalakshmi Rao, Sri P.V. Narasimha Rao were glad to greet the Holy *Padukas* and celebrate the Golden Jubilee.

On 25th October at Pune Lt. Col. S. Dangwal and Sri Rajaram Pawar greeted Gurupadukas, conducted *Paduka Puja*, organised programmes at Tilak Smarak Mandir and a grand programme at the Sadhu Vaswani Mission. The team also visited Alandi and paid regards at the Samadhi Shrine of Sant Jnaneswarji.

From 26th to 28th Gurudev's Holy *Padukas* were worshipped by the devotees of Bombay circle of the D.L.S. Dr. Anil Abha Suchak, Sri Nitya Prakashji, Sri Ravi Kapoor and Smt. Mohini Gurubux Mataji conducted *Guru Paduka Puja* in a befitting manner. There was a special *Satsang* programme at the Laxminarayan Mandir, Malad West on the evening

of the sacred DIWALI day. The team visited Astik Samaj, Sankar Matham, Sannyas Ashram just as Gurudev visited those places in 1950. The wonderful programme to celebrate the Golden Jubilee was held at the Bharatiya Vidya Bhavan, Chowpatty where Sri S. Ramakrishnanji, Director, was present; Swami Chidanandaji of Chinmaya Mission presided. Sri Purusottam Jalotaji performed soul-stirring Bhajans. The two speakers were Swami Sivanandagurusevananda and Swami Sivachidananda of the team. It was a wonderful programme.

On 29th and 30th Gurudev's *Padukas* passed through Valsad, Amalsad, Surat and Bharuch with visits of devotees' houses and programmes organised by Sri Nanu Bhai, J. Naik, Sri Ramanlal Jivanji Bhai Mehta, Sri Aravind Mehta and Sri Sumant Rai Desai respectively. There was *Paduka Puja* at Valsad, Surat and Bharuch D.L.S. branches.

At Baroda on 30th October and 1st November, President D.L.S. branch Sri S.D. Chandel, General Secretary Gujarat State Sri U. Purohit, Sri Diwakar, H. Trivedi and others greeted and hosted *Guru Padukas* and organised grand Nagar Sankirtan procession on the city roads and Satsangs at different localities. The most attractive feature was the seminar on Unity of Religion at the M.S. University Hall where the Vice-Chancellor Dr. Kane presided and Muslim, Jain and Christian speakers participated. Swami Sivanandagurusevananda spoke on Hinduism and in the beginning Swami Sivachidananda spoke on Gurudev's unity of Religions.

Sri Swami Adhyatmanandaji received Gurudev's Holy *Padukas* from 15 kilometres ahead of Ahmedabad in a procession of 16 cars with saffron flags loaded with devotees in the evening of 1st November, 2000. The first

befitting reception was given at Gita Mandir, then at Sri Viswanath Mandir of Sivananda Ashram, Jodhpur Tekri, where 1000 devotees with a Minister of Gujarat State greeted Gurudev's Padukas and listened to Maha Mandaleswarji of Gita Ashram and two Swamijis of the team. Next morning there was a Yoga class of 800 participants with candlelight for *Trataka* at 5 a.m. There was grand *Paduka Puja* in the basement hall of the Ashtalaxmi temple under construction. The team visited Sabarmati Ashram, Sri Jagannath temple and some devotees houses with Holy *Padukas*. The send off at the railway station on 3rd was also no less spectacular than the welcome. A large number of devotees came to the railway station.

On 4th and 5th, Jaipur devotees, Sri S.D. Sachdeva, Sri Khuntetaji and their colleagues greeted and hosted Gurupadukas and organised Nagar Sankirtan grand procession on the Sivananda Marg of the city and programmes with *Paduka Puja* at Raja Park D.L.S. branch and Malaviya Nagar D.L.S. branch. H.H. Swami Premanandaji Maharaj joined the team at Jaipur and inaugurated the conference hall of the Tagore NRI school with *Satsang*.

The concluding place of visit of Guru *Paduka* was Delhi. Sri H.D. Sharmaji and many other devotees received Gurudev's Holy *Padukas* at the railway station and escorted to Swami Sivananda Satsang Bhavan, Lajpatnagar, New Delhi. There was mass *Paduka Puja* and *Satsang*. There was *Paduka Puja* and *Satsang* in the Institute at Punjabi Bagh

near Gurudev's life size marble statue. The team visited Rajghat with *Padukas* and chanted *Kirtans* there, and then visited Sri Birla Laxminarayan Mandir. Swami Sivananda Gurusevanandaji, Swami Sivachidanandaji and H.H. Swami Premanandaji gave discourses in the Gita Satsang Hall there. There were some visits of *Padukas* to devotees' houses.

On 8th November, 2000 at 11 a.m. the whole team returned from Delhi by two vehicles, reached Kankhal and completed the holy *Yatra* at the lotus feet of Worshipful Sri Swami Chidanandaji Maharaj at the Ashram of Shree Shree Ma Anandamayee. Param Pujya Swamiji Maharaj blessed and greeted all the members of the team, paid devout regards to Gurudev's Holy *Padukas* and instructed Sri Bhagirathi Mahapatra, the chronicler, to publish a book soon on the Golden Jubilee Tour with best get up.

The team then returned to the Holy Samadhi Shrine of Sri Gurudev at 8 p.m. during *Satsang* programmes and briefly apprised the devotees about the mysterious and miraculous *Yatra*, completed without any difficulty anywhere.

Thus it was a marvellous experience to follow the footsteps of Sri Gurudev while commemorating this Tour of divine message, virtually following the same route, itinerary and the holy spots, which installed and revived the spiritual vibrations among the devotees and team members. Above all, it was a miraculous experience, a wonderful spiritual adventure, to carry out this message of Divine Life.

* * *

Turn back the leaves of your spiritual diary. Mark your spiritual progress. Note how far you have advanced in cultivating virtues and in the control of mind and the senses. Even if there is a setback in certain things, nil desperandum. March forward, O Adhyatmic Hero! Look not back. A brilliant future is awaiting you.

—Swami Sivananda

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IMPORTANT ANNOUNCEMENT

YOGA-VEDANTA FOREST ACADEMY (THE DIVINE LIFE SOCIETY),
P.O. SHIVANANDANAGAR, PIN: 249 192, Distt. Tehri-Garhwal, Uttaranchal, (India)

ADMISSION NOTICE

Applications are hereby invited for undergoing **either** of the following residential YOGA-VEDANTA COURSEs of two months' duration, to be held as per the dates mentioned below. This Course will be held in the Academy premises at the Headquarters of the Divine Life Society, Shivanandanagar, Rishikesh.

Course No.	Duration of the Course	Last date for receipt of applications
Thirty-seventh	1-3-2001 to 29-4-2001	25-1-2001
Thirty-eighth	3-5-2001 to 29-6-2001	25-3-2001

The details are as follows:

1. It is open to Indian citizens (Men) only. The classes are for admitted applicants who have been duly registered as students for the course.
2. Age Group: Between 20 and 60 years.
3. Qualifications:
 - (a) Preferably Graduate with keen spiritual aspiration and deep interest in the practice of Yoga-Vedanta.
 - (b) Must be able to converse in English fluently.
 - (c) Should have sound health.
4. Duration of the Course:—Two months' residential Course on Yoga, Vedanta and cultural values.
5. Scope and syllabus of the Course:
 - (a) An outline study of History of Indian and Western Philosophy, Moral Philosophy, Studies in Religious Consciousness, the Philosophy of the Bhagavadgita, Patanjali's Yoga System, Narada Bhakti Sutras and the Philosophy of Swami Sivananda.
 - (b) Practical:—Asana, Pranayama, Meditation and Karma Yoga, Lectures, Group discussions, Class Test, Questions and Answers, final examination will form part of the Course.
6. There will be no charges for training, boarding and lodging. Pure vegetarian food (Breakfast and two meals a day only) will be provided. Smoking, drinking and use of intoxicants are strictly prohibited.
7. The students who are admitted for the Course and complete the training shall give an undertaking that they will pursue and practise the teachings in their life.
8. The aim of the Yoga-Vedanta Forest Academy is not merely an academic equipment of students, but to prepare the students for a successful life in the world and to facilitate the living of a wholesome life with an integrated personality. The Course conducted in this Academy is more of the nature of an all-round discipline than merely providing students with scriptural learning or textual information.

For the application form and prospectus please write to:

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The Yoga-Vedanta Forest Academy,
The Divine Life Society,
P.O. SHIVANANDANAGAR—249 192
Distt: Tehri-Garhwal, Uttaranchal
Himalayas, INDIA

Shivanandanagar,
December, 2000

Note:— (i) The selected student alone is expected to come. He is not permitted to bring along any other family member or relative with him.
(ii) The above syllabus (vide 5) is subject to slight alterations without previous notice, in case such a need arises.

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By H.H. Sri Swami Sivanandaji Maharaj

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IMPORTANT ANNOUNCEMENT

We hereby wish to draw the attention of our readers in particular and all devotees of Gurudev and Divine Life Society in general to the announcement that appeared continuously in four or five issues of this journal from the July issue, appealing for urgent funds for our leprosy relief work as the Swami Chidananda Leprosy Relief Fund showed a nil balance. The D.L. Society's accounts department informed Revered Swamiji Maharaj that it faced a debit balance in the Fund and money had to be drawn from the Society's general reserve.

In the above connection we have to very gratefully and thankfully inform you that the response to the above mentioned announcement has been so very satisfactory that the Society is now well provided with adequate money towards this monthly recurring expenditure of the Headquarters Ashram in this matter. Therefore, we hereby request our generous-hearted donors to kindly stop sending any further donations towards this item of our charitable expenditure. We wish to express our deepest appreciation and heartfelt gratitude to all the donors for their generous-hearted and prompt immediate response to our above appeal. May God bless our donors with long life, happiness, prosperity and plenty. While we shall continue receiving donations towards this work until 31st December, 2000 and stop further receiving, nevertheless in case such donations come after the year-end during January/February 2001, such donations will be put into the Society's Leprosy Relief Corpus Fund. If at any time such a need arises sometime in the future, at that time we will inform you of our requirement. This is for the information of all concerned.

Thank you.

THE DIVINE LIFE SOCIETY

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ANNOUNCEMENT

This is for the information of everyone that an International Divine Life Society Conference will be held at Cuttack, from 30th December, 2001 to 2nd January, 2002.

Devotees and Branches of this Society throughout the world are requested to contact: 'The Global International Conference Committee' under the Presidentship of Sri Prashanta Kumar Mishraji for details at the following address:

The International Divine Life Society Conference, Chidananda Ghat, Tulasipur, Cuttack—753 008, Orissa, India. Office Phone—0671-300414, 307207.

THE DIVINE LIFE SOCIETY

* * *

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